

Eighth bhumi of the path of meditation						
Meditative equipoise paths		Subsequent attainment paths	Meditative equipoise paths		Subsequent attainment paths	Simple meditative equipoise
Uninterrupted path	Path of release		Uninterrupted path	Path of release		
<ul style="list-style-type: none"> ▪ Meditative equipoise directly realizing emptiness which eliminates big-small, medium - small, and small-small innate afflictive obstructions. 	<ul style="list-style-type: none"> ▪ Meditative equipoise directly realizing emptiness which achieves the cessation of big-small, medium - small, and small-small innate afflictive obstructions. 	<ul style="list-style-type: none"> ▪ Paths of meditation to which conventional truths appear. For instance, Bodhicitta, compassion, generosity, etc. in the continua of Bodhisattvas on the eighth bhumi. Also, paths that focus on the practice of the perfection of prayer. 	<ul style="list-style-type: none"> ▪ Meditative equipoise directly realizing emptiness which eliminates big cognitive obstructions. 	<ul style="list-style-type: none"> ▪ Meditative equipoise directly realizing emptiness which achieves the cessation of big cognitive obstructions. 	<ul style="list-style-type: none"> ▪ Paths of meditation to which conventional truths appear. For instance, Bodhicitta, compassion, generosity, etc. in the continua of Bodhisattvas on the eighth bhumi. Also, paths that focus on the practice of the perfection of prayer. 	<ul style="list-style-type: none"> ▪ Meditative equipoise directly realizing emptiness which is neither an uninterrupted path nor a path of release.

Please note that since Bodhisattvas attain liberation and therefore overcome the ignorance grasping onto inherent existence on the eighth bhumi, the last three bhumis are called “the three pure bhumis”, whereas the first seven are called “the seven impure bhumis”. (See chart of the ten bhumis)

The ninth Bodhisattva bhumi

This bhumi has only one uninterrupted path which removes **middling** cognitive obstructions. Its path of release then attains the cessation of those obstructions and its subsequent attainment paths meditate on Bodhicitta, the six perfections, compassion, etc. and focus on the practice of the perfection of power. Here again, the last moment constitutes a *simple meditative equipoise* directly realizing emptiness, which a moment later becomes the uninterrupted path of the tenth bhumi.

The tenth Bodhisattva bhumi

The tenth bhumi is the last Bodhisattva bhumi. Like the eighth bhumi, it has two uninterrupted paths. The first uninterrupted path removes **coarse small** cognitive obstructions. It is followed by the path of release, which achieves the cessation of those obstructions. Thereafter, the Bodhisattva rises from the meditative equipoise and generates love, compassion, etc. during the paths of subsequent attainment. Among the ten perfections he specifically focuses on the practice of the tenth perfection, the perfection of exalted wisdom.

After the subsequent attainment period, Bodhisattvas enter the second uninterrupted path of the tenth bhumi, called the “*Uninterrupted Path at the End of the Continuum*”. The reason for this designation is that it is the last path in the continuum of a sentient being and thus the path of a person who has reached the end of the continuum as a sentient being. It is the path of a person who has reached the end of the continuum as a sentient being because it eliminates the subtlest cognitive obstructions, the **subtle small** cognitive obstructions.

This means that, a moment later, the cessation of those subtle small cognitive obstructions is attained, and the person arises as a Buddha.

Tenth bhumi of the path of meditation			
Meditative equipoise paths		Subsequent attainment paths	Meditative equipoise path - <i>Uninterrupted Path at the End of the Continuum</i>
Uninterrupted path	Path of release		
▪ Meditative equipoise directly realizing emptiness which eliminates coarse small cognitive obstructions.	▪ Meditative equipoise directly realizing emptiness which achieves the cessation of coarse small cognitive obstructions.	▪ Paths of meditation to which conventional truths appear. For instance, Bodhicitta, compassion, generosity, the wisdom conceptually realizing emptiness, etc. in the continua of Bodhisattvas on the tenth bhumi. Also, paths that focus on the perfection of primordial wisdom.	▪ Meditative equipoise directly realizing emptiness, which eliminates the <i>subtlest</i> obstructions – subtle small cognitive obstructions.

The path of release that follows the *Uninterrupted Path at the End of the Continuum* attains the cessation of the **subtle small** obstructions. It marks the first moment of the path of no-more-learning and is thus the first moment of the omniscient mind of a Buddha.

Tenth bhumi of the path of meditation			Path of no-more-learning	
Meditative equipoise paths		Subsequent attainment paths	Meditative equipoise: <i>Uninterrupted Path at the End of the Continuum</i>	Path of release that directly realizes emptiness as well as all other phenomena and that attains the cessation of the subtle small cognitive obstructions
Uninter-rupted path	Path of release			

As Bodhisattvas ascend the ten bhumis, not only do they come closer to attaining the state of a Buddha, they also gain more and more abilities and powers that enable them to be of greater benefit to sentient beings. For instance, on each bhumi they increase their capacity to manifest emanations, to ripen sentient beings, to go to different pure realms, and so forth.

This completes the general presentation of the path of meditation. Before presenting explanations of the path of meditation provided in the commentaries on the *Ornament*, next comes a brief description of the path of no-more-learning and of some of the tenets of the Madhyamika Svatantrika School.

THE MAHAYANA PATH OF NO-MORE-LEARNING

As explained above, the *Uninterrupted Path at the End of the Continuum* (the last 'learner path') is followed by the path of release which attains the cessation of the **subtle small** obstructions. This path of release is the omniscient mental consciousness of a Buddha which directly realizes all phenomena and is completely free from all faults and shortcomings. It is also the path of no-more-learning.